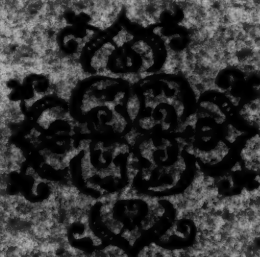


THE CON-  
FESSIONS OF DAVID  
BRIEFLY APPLIED TO  
OFFENSIBLE SINNERS  
Sermon preached in Ox-  
ford the 17. of November.

By JOHN PRIME  
1688.

PSALM. 25. VER. 1.  
*The Lord is my Shepherd, I shall  
not want.*



IMPRINTED AT OXFORD  
By Joseph Stansfeld and Art. to be sold by Paul  
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1688.

THE  
STATIONER  
OF THE

45  
6 30  
483



TO THE RIGHT RE-  
uerend, Vigilant and Learned Father in  
God, Thomas Cooper the Bishop of  
Winchester.

**P**OEMES, RIMES,  
and Verses, some  
of them haue their  
delight, such as it is  
being sung to the  
Lute, or Harpe, and  
weltuned instru-  
ment, but beeing  
read & duly cōsidered proue little worth:  
with the Songs in scripture, and Psalmes  
of *David* it is neuer so. If wee sing them  
they affect the conscience, and when wee  
reade them they instruct the soule, as the  
other partes of the Bible.

To these two endes, I haue dealte in a  
verse out of the Kingly Prophet, amongst  
your Lordships countrimen and mine, the  
Cittizens of *Oxford*. I knowe you wishe  
them well in Christ Iesu with a speciall  
affection, and for my selfe, I haue suffici-  
ent experience of your good loue to mee  
ward. The considerations whereof haue  
mooued me the rather to make bold, to

A.2, deliuer

*The Epistle*

Martine  
Marpr.

deliuer forth vnto the, in writing this sermon vnder your L. name right wel reputed of & deseruedly in this place, notwithstanding, that his late most false, shameles, & vnchristiā libelling wherof (I doubt not no kind of *Sanardrin* wil allow, & which I am assured, the best & best learned in the vniuersity, in no degree do affect, but gretly lament, to see such intēperācy of tongs, and scorching fierbrandes to entermeddle, at the altar of the lord in his holy temple. Were all thinges amisse, is this the way to reforme, by lying, libelling and comparatiue reproches?

Nay, it may be if *al his condicions* were cōdiscēded vnto, yet considering his immoderat behaviour immediatly ensuing vpon the same, it may be thought such natures would neuer be quiet. So hard a matter it is (as the prouerbe is) to make a bed for a dog: for he wil alwaies haue it of his own making and fasshion. Cōtentious men wil contend and will neuer be contented.

The corruptions of Patrons, the inabilitye of Ministers, their requisite diligence and some like matters of importaunce to be looked into and provided for, by strength of best authority, for mine owne part



*Dedicatorie.*

part I doo greatly desire. But this *Gentle-  
mans* humor hath, I know not what o-  
ther vagarant and hungrie conceites. I  
craue pardon in respecting this man as he  
came in my way, I haue stept a side.

Truly a Prophet commonly is not ac-  
cepted where he is born and brought vp,  
& for that cause Origen saith (but whence  
he had it I doo not know) that *Paule* ne-  
uer preached at *Tharsis*. But *Oxford* in this  
respect is no *Tharsis*, & you ioy to heare of  
their some more towardnes then hereto-  
fore.

At the vttering this matter, me thought  
God mooued their harts, and I sawe it in  
their faces. Yet because that warmth or  
heate taken at the fire within, may bee  
soone cooled abroad in the winde I haue  
yeelded to the ordinary meane, in comit-  
ting that external cause of their warmth  
to the presse, whereby they may car-  
rie as it were in their bozom a fier about  
with them: First as a signification or effect  
of my harts desire to doo them this good  
at this time principally, and then also as  
an intimation of a greater dutye to your  
Lordship.

Some yeres sence I conferred Salo-  
mon

*Dedicatorie.*

mon, who was Dauids sonne, his estate with Queene Elizabeths raigne before the Vniuersity, and they haue it printed and reprinted, because some very fewe at their pleasure, must needes haue it so.

Here before the towne I haue assaied with like breuity to doo the like, in applying Salomons fathers comforts toward vs and our Queene, praying God from my very hart that his blessinges toward father and sonne, to Dauid and vnto Salomon, may intirely and ioyntly be and continue most longe with her, and with her realmes to the worldes end, and namely in our proportion with vs, both Vniuersity and Towne, and generally so withall the whole Isracell of God.

*From New Colledge in Oxford.*  
*Decemb. 7.*

1588.

PSALME. 23. ver. 4.

Though I should walke through the valley of the shadowe of death, I wyll feare no euill: for thou art with mee.



He case with Dauid at this time was not so hard, as to walke in the valley of the shadowe of death. For the Lord was his shephearde in open sight, and ledde him as a shepe of greatest care into his pastures, and they greene and sweet for foode, soft and easie for rest, Situated by the waters side for best refreshing in hotter countries.

Onely in this verse he may seeme to put the case, and considering the goodnesse of God sundry times to him-warde experienced, he solemnely protesteth vpon the supposall, fall out what may, and though he walke and often conuerse in the ballie of the shade of death, that is, in the middes of most gloomie and horrible daungers, hee would not feare, for his hope was with God.

By the way I note: that Dauid amidst his greene pastures, where hee wanted nothing, and in his greatest ease, and highest excellencie, recozbeth the ballie of miserie, and

Forecal-  
ting what  
may come

A Sermon.

and shade of death which might ensue, if God so would, and therewithall reckoneth of his safest harbour, and firme repose, euen in God alone.

And this is true wisdomde indeede, in saye weather to prouide for a tempest, in heath to thinke of sicknesse, in prosperitie, peace and quietnesse, to forecast the worst, and with the wise Emite in sommer to lay by for the winter following.

The troubles of this life.

The state of man is full of trouble, the condition of the godly man moze. Sinners must be corrected, and sonnes chastised, there is no question. The Arke was framed for the waters, the Ship for the Sea, & happy is the mariner that knoweth wher to cast Anker. But O blessed is y<sup>e</sup> mā, that can take a right Sanctuary, and knoweth wherupon to rely and in whom to trust in the day of his neede. I wil not feare: for thou art with me.

A sheepe is a simple thing to deuise escape, impotent and vnarmed, and fearefull by nature, and therefore vnable to resist daunger, wherevnto notwithstanding Dauid resembling him selfe, voucheth boldly he will not fear, the Lord being with him.

In the whole I obserue, and shall most beate vpon these three thinges. First, the gate



A Sermon.

gate and conuersation, the walk of the godly  
lye vpon Dauids supposall. Though I  
walke. Then, his comfort he conceiueth in  
all his waies, I will not feare. And thirdly  
the grounde of his confidence to bee in the  
presence of God, For thou art with me.

The tennoz of Dauids life, and the waies  
he walked are manifest in the comperts and  
euidences of the Bible.

In his nonage he was the least, and of  
least account in the familie of Isai, contem-  
ned of his father, not called to the feast,  
and in the campe dispitesfully reproched of  
his eldest brethren, afterward Saul enuieth,  
Shimy railleth, Absalon rebelleth, Achito-  
phell conspireth, &c. These were vallies  
of vehement distresses, briefely these with  
diuers others as you may reade, collected  
and quoted, & I pray you doe in a Sermon  
of thanks giuing at y<sup>e</sup> apprehension of trai-  
tours, to wit, Ballard and Babington, and  
their complices.

But you wil say, how saith Dauid he wold  
not feare: did he not flye & dissemble who he  
was? Or if he fled, as no doubt he did, from  
the speare of Saule, was it not for feare?

Feare is a quality incident to all flesh: &  
in this, & the like naturall affections, a fixed  
minde,

Feare.

A Sermon.

mind, & the constant mēne, is hardly obtained.  
That Dauid did is not denied, & it is granted y<sup>e</sup> as elle when, so namely he greatly feared, whē he fled to Achis, his & gods enemy,  
1. Sam. 20. & whē he said in a shivering perplexity: Surely, ther is scāt a strid betwixt me & death.

In this Psalm, I take it is rather vouchēd not what the Prophet alwaies perfozmed, but what in duety must be perfozmed, and what Dauids purpose was to endeavour vnto for the time to come. For after so many pledges of Gods infinite goodnes vnder the guidaunce of his rodde, and stay of his shepe-hooke, god willing he would not feare and this is the groūd-wozke of his affiance.

Peter in the gospell by our Sauour in consideration of infirmity thorough feare denying his maister, is willed after his conuersion by that fauorable aspect of our sauour, to confirme his bzethzen, & to traine thē in constancy: for verely god requireth settled minds, resolute men & confirmed bzethzen.  
Mat. 26.

So vpon occasions past, Dauid found it true that he should not haue bene heretofore at any time, and therfore professeth, that, for the time to come, he would be no Parigold-seruaunt of God, to open with the Sun and shut with the dewe, to serue him in calmer times

**A Sermon.**

times only, and at a neede to shute neck out  
of collar, fearefully and faithlesly to slippe a  
sloe, or shrink away.

(Good people) in all hartlesse imperfecti-  
ones, marke I pray you, that they, who feare **Newters**  
euery mist, that ariseth, or cloude that ap- **reproued.**  
peareth, who are like the Gulberie tree,  
that neuer shuteth foozth, or sheweth it selfe  
till all hard weather be past, who like stan-  
ders by and lookers on, Neuters, and inter-  
nimisses, who like Metuis Suffetius dare  
not venture vpon, nor enter into, nor inde-  
uour any good action of greatest duetie to  
God, Prince or Countrie, till all be sure in  
one side, are vtterly reprooued by this en-  
sample.

If the cause bee Gods, if the quarrell bee  
necessary, if thy calling suteable, if it bee a  
crosse that God layeth vpon thee in a mat-  
ter of faith and trueth, and requisite offices  
appertayning to pietie and charity, though  
it be a vale of daungers, Loe, Dauid profes-  
seth he cannot, he will not yeelde, he will not  
feare, much lesse dispaire, and houer a loose,  
or let all alone as men amazed and astoni-  
shed in their feminine affections.

Peter, of whom before, hearing that the  
sheepe heard should be smitten, and the shepe  
scattered **Peter.**

A Sermon.

scattered into sundry vallies of imminent daunger, notwithstanding bolseth himselfe that he forsooth, hee would not forsake his maister, and though the rest flie, hee alone would endure the combate, and not relente at all.

Presump-  
tion per-  
formerth  
little.

The shepheard is smitten, and the flocke indeede is scattered, the rest flye, Peter moze then flyeth, for he denieth; and moze then feareth, for he, of all the rest, forsweareth his maister. And so it fareth euer, when men comparingly set out themselues as Giances, in theyr own conceites, though it be in causes of best account. Yet in the ende they come shorthe of theyr reckoning. But Dauid buildeth vpon a surer rocke, then on himselfe.

p. v. n. l.

In so many his exceeding daungers, hee will not feare. Why? the Lord is his shepheard, no Idoll, or absent sheepehearde, but ready to helpe: and able to succour.

Iacob.

In the booke of Genesis this was Iacobs comfort continually in all his viages, whether fro Canaan into Mesopotamia, or from Mesopotamia into Canaan, to and fro still, Loe, the Lord was with him.

In the six and fortith Chapter, he is willed to repaire into Aegipt, and expressely forbidden to feare, and the reason was, God him.



A Sermon.

himselfe would goe downe with him, and conduct him thither, & preserve him there.

And for that as children, which ride on reeves, are soone overtaken in their folly, so olde men may become children againe, and rest ouer much in ordinary hopes liable to sense, and probable in reason. God willeth Iacob in effect, to forsake such vaine cogitations, for cheefe releefe in the viage, as of his own experienced peres, his sons place & fauour with the prince, & the like, and only commandeth: Fear not Iacob, I wilbe with thee.

And good cause, and why should Iacob, or Iosua in the first of Iosua, or Gedeon in the first of Iudges, or Moses before these, the 4. of Exodus, or any of vs all after them feare, if God be with vs, as he wil be, With his to the end of the world? If God be w<sup>th</sup> vs who can be against vs, effectually against vs to our finall destruction? Matth. 28

If God be with vs, what can we want? he that walketh in the sun, doth he lack light? He who walketh with God by his conuersion, as Enoc did, and with whom God walketh by his speciall grace (for there is a speciall respecte betwixte the grace of God and a gracious life) what is there, or  
what

## A Sermon.

what can there be wanting? By the grace of God we are that we are, and his grace in his is not in vain. In his light we see light, & in his strength we are more than conquerors ghostly euer & euer bodily if it bee for the good of the sufferer, and for the glorie of god, for whole cause, and in whose presence, and by whose wisdom we suffer, and hold out.

Gods providence is known but vnto gods own children.

The true meditation whereof (dear brethren) to the careless & godles man, is as a riddle, or a clasped booke, or sealed letters, which are brought by the carier & handled of many, but are read of none, nor vnderstoode of anie, saue of him that of him that openeth them, and conceaueth the purport of them, and meaning of the sender.

Iob.

Iob (the holy man) in his losse of goods, death of children, personall extremities, wiues cursed motions, and to those vnwise inferences and conclusions of his friendes replyeth, at one time: Naked I came into the world, at another time, The Lord gaue and the Lord hath taken away, at another to his Wife, O foolish woman: & to his friendes, O ye Physicians of no valu. But euer resolutely that euen in death he knew that he hadde a liuing redeemer, and so thorough faith

### A Sermon.

faith controuling his some impatiencie, recognizeth, that God the redeemer of al his, was also in speciall his redeemer, and that it was not with God, as it may bee with mā, who standing on the shore, may se a far- of they? dearest freendes and fellowe partners plunged in daunger, and cannot helpe them, nor dare come to them.

When I recount the great deliuerances of olde, in fiers, in waters, in miery caues, & dreadfull prisons, of Elias vnder the Juniper tre, Moses in the flaggess, the three children in the furnace, and of Ionas in the bel- lie of the Fish, in the bottome of the sea, and altogether intangled, as it were, in y<sup>e</sup> rootes of the depth, who was with him, or with the rest? or if God had not beene with them, in what case had they beene?

These were men as we are, and as saint James speaketh of one of them, subiect to the like passions: The onely difference is, they were more excellent mē in their daies, and famous in they? times, and therfore the rather registered as most fitte examples of comfort to al posterity for the time to come.

More generall are the ensamples of Israel in Aegipt, and of Iudah in Babilon, both which people God in his good time, re-  
mem-

Iam. 5, 17.

## A Sermon.

membring his mercy, and pittying theyr misery, did wonderfully deliuer.

But there is no difference with God, to be with one or with many, to deliuer some fewe, or greater companies. All is one with the almighty. Some difference only may be this, which is in books printed of a large or a lesse letter, and paper, the matter not varping at all.

Gen. 22. When God tooke his people from the fierie furnace, and mterie clay, and from the vncessaunt toile of gathering strawe, when he brought all Israell out of bondage, and left not an hoof behind, here the presence of God is printed as it were in Royall paper and in Capital letters. Againe, when Abrahams wordes, *Deus providebit*, when, I say, Gods prouidence is scene priuately, and felt priuately of some one, the foorm and paper are lesse, and the letter lesse, but the prouidence of God is the same, And yet the personage may bee such that it may be more to doo for one, then for many, and I conffer Dauids case to be of this kinde.

1. Sam. 17.

David kept his fathers sheepe, and there came a Lion, and likewise a Beare, and tooke a sheepe out of the flocke. But David (far vnlike some hirelings) followeth after, ventereth



### A Sermon.

ventereth his life, redeemeth his sheepe, and slaieth the Beast. This had beene ouerhard for Dauid to haue done, had not God beene with him. For he was but a youth.

Farther, when he came to the campe, and heard the vncircūcised Giant braue the boast of the liuing God, straight way in a monomachie, that is to say, one to one, himselte alone with the Giant alone entred the combat, and according to Sauls wish at that tyme, The Lord was with him.

In processe, when Saule slue his thousand, Dauid slue his ten thousand, euery Damsell could sing of the oddes, euen to the regreete of Saule, that sought enuiously therefore to be dispatcht of Dauid. But Dauid euer delc wisely in all his waies, for why, The Lord was with him, sayth the text.

Now yet if Dauid for euer after should haue leade onely a priuate life, the case had beene lesse to see to then it was afterwards vpon great euentis ensuing. For God had a purpose to take him from the sheepfoldes, & to place him in roome of his maister to feed his people and guide his inheritance, so that al along Gods, being with Dauid, was immediately by him to be with his people, and with his inheritance.

Psal. 78.

## A Sermon.

Princes  
good or  
bad are  
the good  
or the ve-  
rie bane  
of their  
subiectes.

For if God respect the Prince that presently is, or apparantly & consequentlie shal be, it is the benefit of many: for the Prince is as the stomacke in the body of a realme, it receiveth little for it selfe, but most for the rest parts of the body. All sence is from the head, all life is from the hart. The Prince is as the head and hart of his people and for the excellencye of his various properties, hath diuers resemblances.

If the root be quicke the branches grow: if the foundation be sure, all the building is the surer. A scholerly recitall with application herein is ouer easie.

And againe if the foundation be as a tottering wall, or rotten hedge, or slippery soile and quick sandy, the building cannot stand.

1. King. 14.

Like Prince, like people for the most part as it is witten, Ieroboam was not a sinner alone, but he made all Israell to sinne. And againe, Ieroboam fel away from God (like a great Oke) and Israell (some as greater armes, some as lesser branches) but all fell with him.

Ios. 24.

And contrariwise againe in times of better regiment, it went better. Israell serued the Lord all the dayes of Iosue, and all the like elders that ouer liued Iosue.

Looke

## A Sermon.

Looke to it ye rulers, but you are not the  
cheefe rulers, it skilleth not, you are rulers,  
lesse or more authoritie in rulers, dooth not  
alter the nature of ruling in your degrees.  
And water may be pure in the spring, & cor-  
rupted in the riuers, if it bee not looked to.

But God being both with the spring, and  
with the riuers, see, how is the lād refreshed  
as in Dauids time and in Salomons time?  
And to these happy endes was God with  
David, as with a shepe of his owne pastures  
and with the worke-manship of his owne  
framing, to most soueraigne purposes, as  
you haue heard.

**A**ND now to looke homeward a little  
reflexiuely somewhat considering our  
own estate, enen by this glasse of Dauids ex-  
ample, you remember, I am sure, who she is  
that said, *Tanquā Ouis*, that she was a shepe,  
enen in the ballie of death, leade vnto, & shut  
vp in the slaughter house, and you may not  
forget, who he is that tooke the knife out of  
the butchers hand.

You knowe who she is that built vppon  
the rocke, and you know who that rocke is.  
Who hath not hard of that moynesful voice,  
that She had no freend, & yet comfortable  
in this, But God alone: for how is he frind-

### A Sermon.

les, that hath god for his friend: his word is a good, & a true word. Win-God, and win al.

One sayd, he was neuer lesse alone, then when he was left alone, I say it is true, in sence that when al men forsake vs, and God alone tarieth with vs, then are wee neuer lesse alone.

Good Queene Elizabeth hath founde it so, and God mollified the harts of some of her foes for his mercy sake at her prayers, & raised vp some others, dutifully and honorably to demeane themselves vnto her grace, and one ready to die at her foote, if vilanous houldnes should cause such neede, and after some long seasoning of so precious a woode for an excellent building, the happy 17. day of Nouember, 1558. commeth, and God maketh it manifest to all the worlde, that himselfe was with her in all these tempests, and then the plat-forme was broken vp, and the snare taken away, and a daughter of David had as great deliuerances as euer David had, and so her owne confession both then and since is a duefull and true confession, That neuer Prince, no neuer creature had euer greater.

Yet because this worlde is not the land of entire blessednes, everlastingly to endure,  
Sun.



### A Sermon.

Sundry vncleane beasts haue entered, with  
full entendment to staine the greene and fer-  
tile pastures wherein God hath placed her,  
and had done so (so it might haue beene) if  
God and his Christ, the great sheepehearde  
of our soules had not exerted his arme, and  
shewed himselfe, and stoode in the gap, and  
driuen away the Lion and the Beare, and  
the Popes sundry Bulles.

Clerily as Elias his seruauunt sawe a small  
cloud by little and litle growing to a grea-  
ter matter: so (good countrimen) the cheefe  
seruantes of God in the honorable seruice  
of the realme and her Maiesty by that pru-  
dency which God hath lent them, haue a  
long time since, looking for such extremi-  
ties, as the wicked world offereth: spied the  
rising and proceedinge of a cloude to come,  
sometimes thickning in the North, & some-  
times threating in the West, and of late  
time, all the waters of the salt Ocean, and  
brinish natures ascendinge and leaguinge  
themselues together to haue ouerwhelmed  
vs all, but the ground and subiect of theyr  
practises and complots failing them, and  
that onely or cheefe Pole-starre of these  
home-conspiracies and foraine drifts and  
troubles euen against her own onely sonne,

### A Sermon.

being taken away, they haue missed theyr  
aime, Her will and testament, mencined in  
her letters to Mendoza to giue away the  
realme, to the King of Spaine, could not  
be proued, nor that Tragical execution be  
executed & performed. And all these waues  
breaking in the sale, haue swallowed vp ma-  
ny of them, who would haue deuoured vs: &  
by the prouidence of him that keepeth Isra-  
ell, the strong horse & the proud rider, those  
sale ships, and furniture in them lie floting  
in the waters, and sincke in the sea. for since  
we desisted to chase and persue them most of  
this is come to passe, to the ernde cheeflie to  
shewe and declare that this was not the  
worke of man, but the hand of God.

At theyr conning wee had warning of  
thē, at their entry we had a good beginning  
in their passage we gained the winde, or ra-  
ther God gaue it vs, & when they were roo-  
ted ouer-right vs, they were displanted a-  
gaine. In these things, & in whatsoeuer else  
either going befoze, or passed since, hee that  
seeth not the finger of God to haue bene, and  
to be with Queen Elizabeth, seeth nothing  
and the brightnes of God shining vpon her,  
and by her vpon vs, dooth dazell his sight,  
that he cannot see.

Wherein

### A Sermon.

Wherin, the care of her maiesty, the vigilancy of her honorable counsell, the faithfulness of nobles, courage in Captains & souldiers, with ioynt willingnes of all Englishe hearts in the realme, were merueilous vaileable, & commendable, but except God keepe al in order & except he had vnited vs in true wisdom to foresee and in hartie repentance to fly vnto him, & in his strength boldly and happily to withstand these titulary conquerers, their pride might haue made the more foolish and most wicked to venter vpon other mens dominions without end. *Plus ultra, More, stil More*, was his fathers posie.

Charles  
the. 5.

But bee it that they haue receiued no harme by our resistance, as their louers saie, bee it that our weapons haue stung them like Plinies flies, and that for the present they doo not feelee what we haue don by Our peccatores, by our little poor sinners, For so at first they could terme our Navy & imagine of our ships, bee it that God by vs was not against them, yet certainly, they cannot deny and wee must confesse to the worlds end, that The Lord was with vs, & herein we reioice & praise his name for euer more, & the more we giue to God, it is most true, that the great benefit of the sea about

## A Sermon.

vs: within our Queene, her Councel, nobles, & peoples: abroad her Admiral, Useadmirals and skilful Sea-men: or any where else, her forces, policies, and helps what? neuer, shall haue neuer a whit the lesse, as the widdowe  
1 King. 17 had neuer the lesse, the more shee gaue to Gods Prophet.

Wherefore (my good brethren and deere countremen) lift vp your hearts, lift them vp vnto the Lord and praise his holy name. He that offereth praise, honoureth him with an acceptable sacrifice.

Consider then all his benefites, his olde, late, and his present benefites euen heaped vpon our Queene, and vpon vs her subiects and lay them all as diuers sweetes together, to make a Leuits fire of perfect thankfulness that shall neuer out.

When a Spanish Prince and an Italian Priest ruled England, when superstition, humane deuises, will-worshippings, and grosse idolatrie in a strange counig ouerruled al, then were our goods spoiled, our flesh martyred, our bodies burnt, and our ashes scattered, and our very soules sterued.

A slight remembraunce of this good deliuerie from these calamities is little worth and as fier of brush soone extinct, lay altogether



### A Sermon.

weather which hath followed since, conspiracies detected, rebellions repressed and prevented, inuasions diuerted euer by the Lords owne doing, & stil blessing embrodered, infolded, & powred down blessing vpon blessing with a full horne: Truly the deliuerances of Dauid were but a tast of those which we feede on.

Papists, the peeuishe and worst sorte of them bite the lippe herat, and hang downe head not knowing, God knoweth, that their heads should be hanged vp soonest specially the heades of the richest, for Lutherans and Caluinests, as well as other. Alas Cardinall Allen, who euer standeth aloofe C. Allen as *Pirrhys post principia*, cannot be alwaies at hand with euery barbarous souldier, to say, This man forsooth is a Catholique.

Well, for this time hether to (God bee thanked) Iacobs hand hath beene stronge enough to hold Esau by the heel, and if some Midwines helpe out blooddy Esaus forces once againe, God that hath preserved vs so long, will not, we hope, forsake vs now.

Yet sweete wordes lull men a sleepe, the best Remora and stay to keepe them of, is an vnfayned repentaunce, and a generall conuersion, and certaine determination of the  
the

A Sermon,

the whole lād to serue him better thē in former time, & in all these victories, or happie successes to prescribe al to y<sup>e</sup> cheefe directer.

The Flye in the Beasts eare, or the Emite on his horne cā not say they were they who plowed the land, and brought aboute these matters.

If we haue done great thinges, hee hath don<sup>e</sup> them by vs, & as one said to his souldiers, if I be an Eagle, you be my feathers: so if Captaines or Souldiers haue done any thing, the Lord of hostis hath beene with vs all in al. And as he is a foolish Inne-keeper that keepeth not a perfect remembraunce of his cheefest gastes by whom he gaineth: so vnwyle are we, if we forget by whom we haue profited, and by whome wee haue so greatly and so often gained,

Gen. 29.

Leah beareth one sonne, and calleth hys name Reuben, a second sonne, and calleth him Simeon, and a third, and calleth hym Levi. But when aboue expectation she conceiueth, and bareth the fourth time, she purposely calleth his name, Iudah, and expressly protesteth that She will praise the Lord.

If one benefit moue thee not, O England, many shoulde, if many haue not done it, yet this late deliuerance passeth all others, O  
call

A Sermon.

call it Iudah, and let vs prayse the Lord.  
For any comfort saue in the Lorde, is like  
Agars water, that is soone dyed vp: but  
that sweete acclamation in the Prophet Zach. 4  
Zaeherie, Grace, Grace, is the everlasting  
duetie of our Churche and common weale  
and the fatnesse of his Oliues, and the  
consolations of his spirite, and his beeing  
with our Candle-stick is our onlie comfort.

Others imagine fabulous tales, and wic-  
ked hopes: feare them not: About the yeere  
of our Lord 1569. or some-what after, I  
reade, of false newes spread in Spaine of a  
supposed great battaile betwixte the Pa-  
pists and Christians, wherein an Angell  
with a Challice in his hand, was reported  
to haue discomfited manie thousands of our  
Queenes subiectes for the which putatiue  
victorie, there were in Spaine gratulati-  
ons and triumphes in the hiest degree with  
concourse of nobles, ringings and singings,  
and much mad mirth, for the fortunate suc-  
cesse against the heretiques according to  
the meaning of the Pope-holy league, and  
charitable conspiracy of the couent of Trent.  
Belike some Médoza sent these newes, they  
were so true. Sence the Spaniards them-  
selues haue had a long thirst to drinke of the  
same

Legen-  
dary news  
in Spaine.  
1569.

A Sermon.

same cup, and out of the Challice which the Angell held then forth. And this sat all yere 88, they haue sought for it in England, and they haue tasted thereof in Ireland, wee know, and I think al Spaine would ring if not therefore, yet thereof by this time, if the king, or rather, if the holy house would suffer them.

A little thing would make fooles sayne now, they were so a gogge at nothing then. But proud Bennadab, must not boast, when he girdeth his harnesse, as when he putteth it of. But O foolish fugitiues and English Seminaries, & seedemen of these tumults, what meane you, why seeke yee amity with euery stranger? Euen therefore God hath demonstratiuely taught you that your trecheries are wicked. Why goe you abroad? what want you at home? Because our Queene trusteth in the Lord & in the mercy of the most high, she and we haue not miscaried, and God hath beene with vs, and though we be not as we should be, yet, good God, make vs better. They are thine open enemies. To make an ende for this time tyl on Tuesday next, when (God willing) accordinge to our bounden duetie we meete againe, and then we shall ring for them, and sing



### A Sermon.

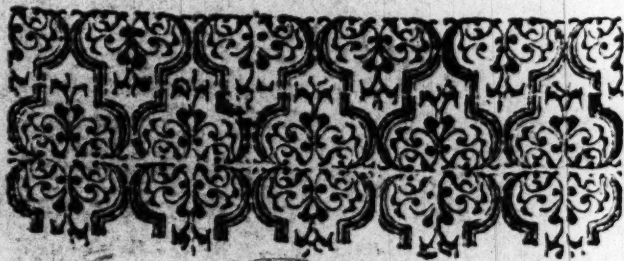
sing for our selues and professe in a most certaine veritie, that not an Angell, but God himselfe had a fauourable eye towarde vs, & an holy hand ouer vs, and that hee was as much with vs as euer with any Nation, when notwithstanding all their crakes and famous Dons, and doutie Aduenteres, huge shippes all to be-swathed with gables and printed vauntes, we lost by them, who are now sent home a wrong way, neither man, nor ship, nor boat, nor mast of ship. O Grace, Grace. Thanckfulnes, Thankfulnes, call it Iudah, and praise the Lord, the King of Kings, the God of armies and the Lord of hosts, and mighty Iehoua for euer more. Amen.

FINIS.



2. KINGS. 6.

- 15 *Elzeus* seruau<sup>t</sup> seeing a great Hoast  
compassing the Cittie, Saieth to his mai-  
ster: *Alas maister what shall we doo?*
- 16 The Prophet answereth. FEARE NOT:  
For they which be WITH VS (to witte God  
and his strength), are moe then they which bee  
with them. And God opened the mans  
cies, who looked and sawe that it was so.



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